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WEEKLY REVIEW.

—MR. CAINE, M. P., dined by invitation with the Principal and Students of Sir Syed Ahmed's College at Aligarh on the 11th inst. He congratulated the students that no wine was allowed in the College dining hall. He said he was anxious to study thoroughly the Congress question that is now agitating India. We had now in India a crisis more important than any that had occurred since the Mutiny. He was very anxious to inform himself on both sides of the Congress controversy. He came there to learn the views of the Patriotic Association; and was going to attend the meeting at Allahabad to hear what the supporters of the Congress have to say, so as to be able to form an independent and unprejudiced judgment on the matter.

—WHILE all will rejoice at the appointment of Rev. J. H. Bateson to Chaplain's work among soldiers in the Panjab, it must not be forgotten that a very devoted man has already been much blessed as Wesleyan Chaplain in the far North. Both at Peshawar and Rawul Pindi, Rev. L. Hill has greatly endeared himself to the Christian men in the regiments, and won many souls to Christ, by his fatherly loving-kindness toward them. During the outbreak of cholera and sickness last hot season, he was constantly at work among the sick, travelling many miles daily. He holds three meetings a week outside of his regular services, and keeps up the interest of his men by constant visitation.

—THE Dean of Rochester is evidently a man of the same class as the Secretary of the new Army "Temperance" Association, who has succeeded to Mr. Gelson Gregson. The Dean in a recent "Temperance sermon" said that "the individual who partook moderately was more manly and more noble than he who, owing to lack of moral strength, abstained altogether." The last time we heard this sentiment was from the lips of a man here in India, once stalwart, who had been down with so-called cholera after a tremendous debauch, and was then recovering from pneumonia after another prolonged period of "pegging."

—THE National Vigilance Association in England lately held its third Annual Meeting. It is gradually spreading a net-work of organization all over England and is cordially hated by all immoral men.

MR. SAMUEL SMITH, M. P., speaking at this Annual Meeting said of politicians of the Sir John Gorst type—

They never touched moral questions if they could avoid them; he got from them the smallest possible amount of help. The meeting could not conceive the difficulties he laboured under in calling attention to questions of this kind; every trick was resorted to, to prevent him moving in the matter. But with the help of God they would go on.

—THE *Manchester Examiner* says: "The New Lord Mayor of London, Alderman Whitehead, is descended from a sturdy Quaker stock. The Recorder of London, in presenting him to the Lord Chancellor, mentioned that he was a descendant of a Westmoreland worthy, one of the first of the Quakers, and an associate of Fox and Penn, and suffered imprisonment several times for conscience sake. How fiercely the storm of persecution raged at that time against the Quakers may be seen in the fact that during the period of Whitehead's ministry there were 250 of the despised sect confined in Lancaster Castle at the same time. But one of the most extraordinary features of Wednesday's ceremony in the House of Lords was that the Recorder who narrated these facts concerning the Lord Mayor's ancestor was himself a descendant of the Judge who passed sentence on Mr. Alderman Whitehead's ancestor."

—THE Duke of Marlborough, whose name is notorious throughout the world, whose lawful wife has had to divorce him, and who has since induced an obscure minister in the United States to perform a service of marriage between him and an American "lady," can hardly be expected to possess very nice moral discrimination. At any rate, the Duke has withdrawn his annual subscription of 10*l.* to the parochial schools at Woodstock, has forbidden the Rector and his curate to give any religious instruction in the schools of Bladon, which is part of the parish, and has also withdrawn the privilege of driving through Blenheim Park from Mr. Majendie (the Rector) and his family, who are thus compelled to make a detour of seven miles in order to reach Bladon. An immoral life not only accounts for the Duke of Marlborough's hatred of the religion and people of Jesus Christ, but also for the detestation with which some officials and newspaper editors in India regard Mission work.

—THE Rev. Hugh Price Hughes, Editor of the *Methodist Times*, and a chief worker in the London West End Mission, says that there are journalists and members of Parliament amongst those who have come to hear him who "have afterwards confessed that they have never prayed since they were born, that they have never read a single chapter in the Bible, some of these being people who are well-known." The same thing could be said about some Indian journalists and officials.

—THE new President-elect of the United States does not seem to be one of this sort. His fellow-elder in the Presbyterian Church of Indianapolis writes as follows: "On the morning after the nomination of General Harrison for President, I thought I would step around and see how my brother elder was taking the news, and congratulate him on the event. Reaching his house, I learned at the door that the family were

done breakfasting, and had just retired to the library for the usual morning devotions. Stepping inside, I stood waiting and listening. I heard the General's familiar voice; he was reading from the Book of Psalms. Soon there was a pause, and I heard him leading in prayer. While he was praying I was rejoicing in the conviction that God was preparing him for the exalted place at the head of the nation." Of course it is quite possible to put on the outward profession without the inward possession of religion; but there is no such thing as possession without profession. As the *Indian Witness* remarked some time ago "Silent Christians are only oily unbelievers."

—CANON TAYLOR's article on Foreign Missions spoke highly of the Salvation Army methods of missionary work in India. There is a department at the Head-quarters of the Salvation Army in London the duty of whose managers it is to issue any literature likely to make the work of the Army more widely known. Canon Taylor's article was therefore re-printed by them. But directly General Booth heard of it, he issued orders that it should be at once withdrawn from circulation, as the publication of such a pamphlet by the S. A. would appear to be an endorsement of Canon Taylor's strictures on the work of other Missionary Societies. It is a mistake to suppose that the principal workers in the S. A. movement are opposed to any genuine work outside their own body. In conversation with one of them a short time ago in Bombay, we were recounting the grand work that was being done outside the S. A. in some other parts of India, and the reply of the Salvationist was, "God bless them, there is room for everyone whose heart is right in India."

—CANON TAYLOR's articles and statistics will be very roughly handled in the forthcoming number of the *Fortnightly* by Mr. Eugene Stock, the Editorial Secretary of the Church Missionary Society. An advance summary of the article has been published in the *Rock*.

—A CORRESPONDENT of the *Indian Witness*, who is an esteemed friend of ours, has misunderstood us in our remarks on Professor Drummond's simile of "Bible deserts." What we meant was that many parts of the Bible which at present seem to be "deserts" will, by future discoveries, be found full of meaning, and that God has a purpose in every word between the two covers of the Book of books.

—Some of the English papers are getting rather warm upon the subject of the continued violation of the Lottery Act by Roman Catholic priests in Ireland in raising money. A bona-fide undisguised lottery is got up and tickets sent all over England and Ireland for purchase, and the results published in Dublin journals.

—THE *Church Times* is the organ of the Cowley Father section of the Church of

England. In a late issue it says that it will not have anything to do with the Bible Society because the "dissemination of copies of the Bible forms no part of the Divine plan for propagating Christianity and has not hitherto produced any satisfactory results." How these Ritualistic ecclesiastics hate the Word of God! Here is the latest from Spain. The Madrid correspondent of the *London Daily News* writes:—

Very recently in Biscay an agent of the Bible Society was attacked and insulted by twenty young Catholic students led by a Jesuit Father, who excited the lads to take possession of, tear up, and make a pious bonfire of the Bibles, Testaments, and tracts. The Spanish judges after carefully investigating the case declined to send the offenders before the Tribunal for the assault and the destruction of the property of the Foreign Bible Society. The students and not the Jesuit Father, who was the principal instigator of the outrage, will have to appear before the Municipal Magistrate, who can only inflict a fine and a few days' arrest even if they are convicted. Whilst this treatment is meted out to foreigners and Protestants, the Spanish Courts of Justice send journalists to penal servitude for criticising the State religion."

In Mexico fifty brethren and sisters have been martyred by fanatics urged on by the priests, their only crime being preaching and teaching from the holy Bible. The Quaker Mission-house there was burnt to the ground, and the Bibles destroyed not long ago. One reason why Leo XIII. is sending frantic messages to Romanists all over the world to agitate for the return of the Papal temporal power to Rome, is that he may be able to do likewise, and turn the Bible Society bag and baggage out of the "Holy" City.

—THE attempt to force open the London Museums on Sundays has again failed in Parliament, the voting this time being six to one against it. The supporters of the Sunday-opening movement in England are in a miserable minority, and are mostly like the late President of the League, Sir William Siemens, who once ran his iron-works seventeen Sundays in succession, in spite of the protests of his men.

—Two Quaker Salvationists have been evangelizing Wheeling, Pa. right in the midst of the furious excitement of the Presidential contest. They say, "There were political attractions every night, red-fire, torch-light processions, and splendid orations, but still the Spirit proved again, what we have always maintained, His superiority as an attractive force over all the brass-bands, flaming orators, and animal magnetism of crowds. Why do not we trust Him for our congregations, before investing so much in great organs, and questionable amusements."

—QUITE a party of Missionaries arrived by the S. S. *Nubia* on Friday last. Miss Crittall, of the I. P. N. S. will be welcomed back to Bombay after her furlough. She was accompanied by Miss Daly of Lahore, also returning after furlough, and five new workers, some of whom come out to work at their own charges. Rev. R., Mrs. and Miss Gillespie of the I. P. Mission return to Gujerat, with two new Missionaries, Mrs. Jacob and Miss Stavely. Mrs. Jacob is the daughter of an I. P. Missionary, Rev. R. Montgomery, and the widow of a member of

the Bombay Civil Service. She too comes out at her own expense.

—DR. ABONZO BUNKER of the American Baptist Church called at the office of this paper last Monday on his way back from the London Missionary Conference to his work in Barmah, where he has some 20,000 Karens under his pastoral care. Dr. Bunker came in the *Bengal* with Bishop Thoburn.

—THE Calcutta Missionary Conference has just sent in a strong memorial, signed by the Rev. K. S. Macdonald, its Secretary, to the Lieutenant Governor of Bengal on the Abkari question. It is full of important facts, which will come in very usefully for after use. In the face of such a Memorial Sir Stuart Bayley is without excuse if he does not immediately take action. The Calcutta Missionary Conference has from time to time, spoken out admirably on social questions.

—THE feelings of a very secular contemporary of ours have been grossly outraged by a paragraph in our paper some time ago in which we said that

Levy Lawson, proprietor of the *London Daily Telegraph*, left four hundred and fifty lakhs of rupees behind him. He frequently catered for the vilest passions of the populace in his paper, and opposed social, moral, and spiritual reform. It does not pay in the light of eternity to manage a paper in this way. Lying in his coffin, what good is his money to him? Eternity is alone worth living for.

The salvation of some of our European editors of newspapers out here is not nearly sufficiently sought after. They are a neglected class, bowed down to, on account of their supposed power and position, but let alone spiritually, and the consequence is that they are as grossly heathen as any other neglected class of human beings.

—A CHRISTIAN Mela will be held in the Jumna Mission Compound Allahabad, from Dec. 26th to 28th. The *Makhzan-i-Masahi* says:—"Religious services will be held every day. The object will be to deepen the spiritual life of all who attend. The addresses will be brief so that many speakers may be heard. Sometime during the Mela the new Church in the city will be set apart by prayer and addresses. It is hoped that on one day all the native Christians of Allahabad will sit down to a common meal. This will show our oneness and promote Christian fellowship. Christians from a distance will be provided with sleeping accommodation in the Jumna Mission Compound. We trust many from a distance will come and join with us in our worship during Christmas week."

—THE *Christian* has commenced to publish a series of important papers from the pen of a missionary in the foreign field. An editorial note with the first paper says:—"We bespeak the earnest attention of our readers to 'The Question of the Hour: Foreign Missions.' The series will extend over many weeks, and we confidently trust that their effect will be, in conjunction with many other evident present operations of the Spirit of God, to raise the Great Commission to evangelise the world, into the high place which its supreme importance demands."

—A CONFERENCE on evangelical preaching has been held in the City Temple, London, in which many leading men of the day in their various denominations took part. Dr. Stoughton, Dr. Clifford, Dr.

Parker, Dr. Green, and Rev. H. P. Hughes were among the number. One of the most interesting papers was entitled, "What evangelical preaching, including doctrine, spirit, and purpose, has done in heathen countries," by Rev. E. E. Jenkins, who reviewed the mission field and its victories. Rev. Dr. Macfarlane, of New Guinea, followed with a spiritual address on the power of simple, earnest, prayerful, practical, positive evangelical preaching in the South Seas. He declared emphatically that this preaching never fails, and in terms of great joy testified of marvellous things which he himself had seen.

—ON the 10th inst. the corner stone of the M. E. Mission Buildings at Jabalpur, was laid by A. Mackenzie, Esq., the Chief Commissioner of the Central Provinces. Addresses were also delivered by Rev. C. P. Hard, and Rev. M. Tindale.

—WHEN a periodical representing a particular movement ceases to exist, it usually indicates the weakness of that movement. Such is not the case with the *Indian Purity Trumpet*. A copy of its final (December) issue is before us. The contents of this number are not at all in a dying mood. For three years Mr. W. J. Gladwin has bravely conducted this magazine. The importance of the work it has done cannot be measured by the size of the periodical. The time having now come for a larger organ of the Purity movement in the East, *The Banner of Asia* will be issued on January 1st, absorbing its pioneer predecessor, the *Indian Purity Trumpet*. Mr. Gladwin will join the editorial staff of *The Banner of Asia* in association with Mr. Alfred S. Dyer and Mr. Maurice Gregory. While watching over and promoting the interests of the Social Purity movement, the new magazine will attack the legalized traffics in alcoholic liquor and opium from the standpoint of Biblical righteousness. The partisans of those iniquities may expect a lively time, and a not distant defeat. *The Banner of Asia* will be a valuable ally and accession to the forces of the reformers. Particulars relating to the price and publishing will be found in our advertisement columns.

—THE manager of *Gil Blas*, a Parisian paper, and a person who writes for it, have just been fined one thousand francs each for writing and publishing an obscene story in the paper in question. A quantity of filthy novels in possession of a Liverpool bookseller have lately been destroyed under 20 and 21 Vic., Cap. 83. Some of this repressive work is needed in India.

—THE new chief-superintendent of the Metropolitan Police is not a good choice for London. While he was head of the Detective department at Scotland Yard both in Col. Henderson's and in Sir Charles Warren's time, he was notoriously hard to move in moral matters. Mr. Monro was once an Anglo-Indian magistrate.

—THE extra naval and military expenditure in Italy will be from 110 to 120 millions of lire next year. This is to be raised by adding 40 millions to the National Debt, and imposing fresh taxes on the almost starved peasantry of Italy.

—MR. W. SUMMERS of Khandalla, appeals for left off clothes for the children in his ragged schools at Thanna and Khandalla. He has 200 little waifs under his care in these schools. Address Khandalla.

ARRIVAL OF BISHOP THOBURN

WELCOME MEETING IN BOMBAY.

The first Indian Bishop of the Methodist Episcopal Church safely landed in Bombay on Monday last. A party of friends met him on board the P. & O. S. S. *Bengal* and brought him ashore. In the evening the Grant Road M. E. Church was crowded with European and Native Christians belonging to all denominations to welcome him to India. Amongst those present were Rev. D. O. Fox, who presided, Revs. H. C. Stantz, E. F. Frease, B. Mitchell, W. E. Robbins, A. W. Prutch, I. F. Row, Dr. Mackichan, (Free Church.) J. M. Macdonald, (C. M. S.) of Bombay, Rev. G. I. Stone of Hyderabad, Rev. G. Elsam, Egatpuri, &c. &c.

After the singing of the Anthem "Blessed is the people," the Rev. H. C. Squires of the Church Missionary Society, heartily thanked God for the years that the Bishop had already spent in India; for the new fellow-workers (twenty) that were coming with and following him, and for every such sign as this of the development of any Christian body in India. He earnestly prayed that the new Bishop might be

FILLED WITH THE HOLY GHOST AND WITH WISDOM,

and endued with power from on high to walk blamelessly, holily and godly in the office to which God had called him. He referred to the good times that the M. E. Church in India had had in the past, and prayed for a mighty revival in all its churches.

Dr. Rudisill of Madras in giving the charge to the Bishop said that just as there were great epochs in secular history, events which were stopping places and starting places, so there were in the history of the church. One such epoch was in 1813 when Dr. Cope sailed for India at the age of 73 years with seven chosen colleagues to start the work of the English Methodists. He died on the voyage and was buried in the Indian Ocean.

BUT THE WORK WENT ON,

He had already crossed the Atlantic eighteen times to help the M. E. Churches in America, before he sailed for this, his last and fatal voyage, and had consecrated Dr. Asbury the first bishop of the Methodist churches in America. Another epoch in Indian Methodism was when Dr. Butler the founder of the M. E. Church in India landed here just before the mutiny. He was converted when a young man through a high-born and wealthy Christian lady stopping him on the side-walk one day with the question

WHAT IS TO BECOME OF YOUR SOUL?

The next epoch was when Bishop Taylor landed in November 1870 after having set Australia, Africa and the Pacific coasts on fire, and went up and down this Empire gathering multitudes of souls into the kingdom. The next important crisis in the history of the M. E. Church in India was the present one. There had been episcopal work done by correspondence, and a visit every two years from an American bishop, but this was the first time in history in which they would have a

REAL INDIAN BISHOP OF THEIR OWN, and if leaders were wanted anywhere for the Lord's work they were wanted in India. Satan and fallen human nature had been working on here unchecked for centuries, and a tremendous fortress of evil had been erected in this country. Argument will not avail against this darkness. Tears of entreaty will not prevail, but only the power of the Holy Ghost. To India had come from time to time, cultured men and women, cultured with a culture borrowed from Christianity and used by them

against it, men like Sir Edwin Arnold who had made "the vice of India pleasing, and its damnation shine." Such were like Lucifer, fallen sons of the morning. Then there were others who were bringing

THE GALL OF HELL

to India in the shape of strong drink, and ruining its peoples. Nothing but the direct and momentary aid of the Holy Spirit would avail in going up against the kingdom of Satan in this land. In addition it was important that a bishop here should have

FAITH FOR A CONTINENT.

Dr. Asbury the first Bishop of America had faith for the whole of that continent for Christ. Dr. Thoburn's previous training had fitted him for the same high ideal for India. Calcutta, Rangoon and Singapore, had seen his labours. He was the originator of the *Indian Witness*, an editor and an author. Dr. Rudisill then read the address to the Bishop finishing up very warmly with the patriarchal welcome. "The Lord bless thee and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace."

Bishop Thoburn in reply said that in speaking to them there in Bombay there was

ONE FACE THAT HE MISSED ALL THE TIME that of George Bowen. People are just discovering in many parts of India what he was worth. He was glad however to welcome new workers in his place. He felt that it was a great work that he had come to superintend. Preaching was going on in nine different languages in the M. E. Church in India and printing in six. The base line of their operations, taking it as Bombay, Calcutta, Rangoon and Singapore extended to a distance of

FOUR THOUSAND MILES.

He shrank back from one word that had been used, the "office" of a bishop. He felt that it was a work to be done, and not an office to be held, that had settled him in India. He had not come out there to rule over any person or be their lord, he had come out to serve. Their success would depend upon their ability to obey the command to serve one another. It was said that the Natives of India were imitative and wanted a leader. Every one was so, more or less, but the kind of leader that was wanted was one who would find out what was needful to be done, put his hand to it and start work and then call to others to

COME AND HELP!

A mighty change had come over mission work in the past thirty years, all over the world. He could testify that from his own experience. Here in India in the M. E. Church there were then no preachers and no converts. He remembered how he used to go into towns where he was the only Christian, and how he longed for even a *kachhā* Christian to join in outward worship with him. Now there were 20,000 children attending M. E. Sunday schools in one district alone. Thirty years ago there were no audiences in many parts, since that time the way has been opened for taking the Gospel to

SEVEN HUNDRED MILLIONS

of people from whom it was then shut out. He could not have preached from the open Bible in 1853 in any other country than England in Europe besides Sardinia. To-day the whole of the Continent is open. Africa was shut up then. Now it is open right to the very heart and steamers are plying its mighty rivers that were unknown then. Only five towns were open in China then for the preaching of the Gospel. To-day the whole of that densely populated Empire is open for the Bible and Bible-teachers, and four hundred millions of human beings can be reached. The gates of Japan were then shut. To-day they are opened wide. Thirty years ago he was

HOOTED THROUGH THE TOWN

of Chandausi. To-day he had received a telegram of welcome from two thousand

Native Christians there. There was a great future before Bombay. The work of the villages was the easiest work, but the problem of how to win the great towns for Christ was a most important one. Bombay for Christ meant all Western India for Christ in ten years.

BOMBAY IS THE GATEWAY OF INDIA.

Make Bombay a Christian city and half India will be won for Christ. He congratulated his hearers upon the vast opportunities that God had given them. Make the most of them. "Begin with the next one to you" is the motto for commencing any great work. Go forward ever remembering that we are joint-heirs with Christ and co-workers with Him who sits on the Eternal Throne.

After "Onward Christian Soldiers" had been sung and the benediction pronounced, a general handshaking commenced, the Bishop being introduced to most of the very large congregation present.

Epitome of News.

SATURDAY, DECEMBER 15.

—The Bengal Government has declined to render any pecuniary assistance to the Calcutta Public Library, but has suggested the formation of a committee to consider the question of establishing a free public library in Calcutta.

—Last season's wheat crop in the Central Provinces was a very satisfactory one. There was a striking increase in the exports for the quarter ending the 30th of June last, which reached the largest figure since registration was started in 1884. The exports of wheat amounted to over 57 lakhs of maunds, as compared with 51 and 38 lakhs in the corresponding quarters of the preceding years.

—The Viceroy has appointed Sir Donald Mackenzie Wallace to be his Private Secretary, and Surgeon-Major E. H. Fenn as Medical Staff Surgeon.

—The bridge over the Indus at Sukkur will be completed by the middle or end of next March, so far, at least, as to permit of a formal opening. The bridge boasts the biggest span in the world, and will only be eclipsed in some years to come by the Forth Bridge when that is finished. This crossing of the Indus will be important both as regards the facilities it will give to commerce and as linking the Sind-Peshin Railway with the Punjab railway system. The broad gauge line will run from Calcutta to Karachi without a break.

—The British and Foreign Bible Society are in need of a man who will go to Persia as their agent. He must acquire a knowledge of the language, if he does not already possess it, and he will also have to study Arabic and Armenian. There is also needed a young man of missionary spirit with business capacity, and linguistic gifts to go to Calcutta to be secretary of the auxiliary there. He will have the oversight of a vast field of labour in which fifty colporteurs are at work. Laymen are eligible for these two posts. Is this a call to anyone in India who, as far as the Lord's work, is concerned, is still standing "all the day idle"?

—The Marquis and Marchioness of Dufferin and Ava along with their two daughters left Bombay yesterday in the P. and O. mail steamer *Kaiser-i-Hind*. A farewell salute of 31 guns was fired.

—At Amritsar, on Monday, Mr. Caine, M. P., attended a conversazione of the leaders of Native society in the afternoon and addressed a public meeting later.

—"We are glad to believe" says a Lahore paper, "that the movement for social reform in the matter of early marriages as well as of marriage and funeral expenses has really taken root in this Province. A numerous

attended Hindu meeting has been held at Jullunder for the establishment of a punchayet for the purpose of preventing early marriages. It was only yesterday, too, that we noticed the good work which was being done in Pind Dadan Khan in the matter of marriage and funeral expenditure."

MONDAY, DECEMBER 17.

—The Calcutta Missionary Conference have adopted a memorial to the Lieutenant-Governor of Bengal on the operation of the outstill system. The memorial concludes with a prayer for the abolition of the outstill system, and the institution of the principle of local option regarding the opening of shops for the sale of liquor.

—During the past week two full grown bears and two cubs have been shot by Europeans, and a full grown one clubbed to death by wood-cutters, in the immediate vicinity of Naini Tal.

—An important Committee of the Wesleyan Methodists has been meeting in the Centenary Hall, London. It was reported that revived interest in foreign missions is general throughout the country; also that the proposal to raise £10,000 by Christmas family offerings is being taken up with great heartiness. A revived interest in home missions was reported, as witnessed by the large and enthusiastic conventions held in the great centres of population.

—The Rev. Hugh Price Hughes has received the whole of the £3000 required for the West London Mission. It is expected that the next step will be to secure a permanent building similar to the Mildmay Conference Hall.

—A correspondent of the *Christian* writes: When I was in Queensland we had service held at the station I was staying at by three Salvation Army men; they were uneducated, but very zealous in the cause of salvation. Their weekly occupation was killing kangaroos for the skins, which have become very valuable. On Sundays they held services in the settlers' houses, or in the school-houses of the district, and report says they have persuaded many careless ones to come to Christ. I believe them to be a power used by God to reach those whom the regular clergy never touch. There are clergymen who visit the settlers regularly, but their congregations are not half so numerous as those of the Army.

—Staff Capt. and Mrs. Otway of the Salvation Army have completed 2000 miles on a tandem tricycle, evangelising amongst the villages of the Eastern Counties of England.

—Mr. George Rough, an ex-Provost of Dundee, has died, aged 88 years. He was the first teetotal Provost in Scotland, and during his reign licences in Dundee were reduced from 620 to 306.

—The Bishop of Durham is now able to take the air in a bath chair, and the threatening aspect of the attack appears to be fading out; the medical advisers give every hope of a slow but sure return to convalescence.

—During the last three months nearly 2500 foreign Jews have quitted Odessa, in obedience to the edict, published in the spring, ordering their expulsion. The greater part of these are poor artisans, while many are without any means of subsistence. They have emigrated to the United States and to England.

—The Nine Elms' deaconesses who have recently arrived in Jerusalem have already commenced work. A Deaconess House was opened on Nov 9th and a school has been commenced for the children of missionaries, teachers and other protestant Christians. No provision for their children other than Roman Catholic having previously existed. The nursing sisters hope to join them in January.

—The Grand Duke Alexander of Russia has visited Agra and Jeypore. He enjoyed his visit to Agra so much that he telegraphed to St. Petersburg for a week's extension of leave, which has been granted. He intends to see more of the country.

—The Irrawaddy Flotilla Company's express steamer *Yoma*, conveying the English mails from Mandalay to Prome, accidentally took fire at Myingyan on the 12th instant at about half-past eleven o'clock. She was moored at the time to a floating wharf. The steamer, with the whole of her cargo, has been totally destroyed. The passengers were saved, as also the mails with the exception of five bags—those from Katha, Bernardmyo and Mandalay. The bags and letters saved were slightly damaged by water. The fire is supposed to have originated in the hold amongst some cotton bales.

TUESDAY, NOVEMBER 18.

—An American paper gives an account of the manufacture of paper bottles. They are already quite extensively used for containing such substances as ink, blueing, shoe-dressing, glue, &c. They are made by rolling glued sheets of paper into long cylinders, which are then cut into suitable lengths, tops and bottoms are fitted in, the inside coated with a waterproof compound, and all this done by machinery almost as quickly as one can count. They are cheaper and lighter than glass, unbreakable, and consequently very popular with consumers, while the fact that they require no packing material, and are clean, handy, and economical commends them to manufacturers.

—The most phenomenal snow-storm that ever occurred in northern Kansas began on the morning of November 9th and continued furiously all day. The trains were all delayed and the telegraph wires were prostrated in all directions, with the exception of one line to Kansas City. In Atchison over two hundred telephone lines were broken and so tangled up with electric light wires that the electric light works were suspended to prevent accidents.

—Capital punishment has been abolished in Italy, the resolution passed by the Lower House to effect that change in the criminal code having been accepted by the Senate.

—At last that monster of the deep, the *Great Eastern*, has proved a source of profit to somebody. A Liverpool firm bought it for £16,000, and her materials were disposed of under the hammer at a profit of £42,000.

—The notorious dacoit leader, Boh Ngakye who has been the terror of the Pokoko district for a long time, was this morning betrayed by one of his followers, who also wounded him severely and then informed the acting Deputy Commissioner, Moung Sanpe, who went and brought him into Pokoko. There is no hope of his recovery from the wounds. He deposed to having committed about sixty murders, two of these being of sepoy signallers.

—Since the accident at Borki the Czar has, it is said, expressed his desire to have the plan for the nationalisation of all railways in Russia carried out as soon as practicable. This would involve the State buying up all those lines which are at present under private administration. The idea has been entertained by Russian statesmen for a long time past, but the scheme has never till now been seriously taken up.

—The Emperor of Austria announced that he wished the 40th anniversary of his accession (2nd December this year) to be commemorated only by acts of charity. Consequently an unusual number of gifts for charitable purposes have been received by different societies during the past month. The most munificent gift was from a Baron who presented the Government with 12,000,000*fl*—nearly a million sterling—for the purpose of founding agricultural institutes and professional schools for the Jews of Galicia and Bukovina.

—The following explanation is given why the year 1900 will not be counted among leap-years. The year is 365 days five hours and forty-nine minutes long; eleven minutes are taken every year to make the year 365½ days long, and every fourth year we have an extra day. This was Julius Cæsar's arrangement.

Where do these eleven minutes come from? They come from the future and are paid by omitting leap-year every hundred years. But if leap-year is omitted regularly every hundredth year, in the course of 400 years it is found that the eleven minutes taken each year will not only have been paid back, but that a whole day will have been given up. So Pope Gregory XIII., who improved on Cæsar's calendar in 1582, decreed that every centennial year divisible by four, should be a leap-year after all. So we borrow eleven minutes each year, more than paying our borrowings back by omitting three leap-years in three centennial years, and square matters by having a leap-year in the fourth centennial year. Pope Gregory's arrangement is so exact, and the borrowing and paying back balance so closely, that we borrow more than we pay back to the extent of only one day in 3,866 years.

WEDNESDAY, DECEMBER 19.

—The last charge against Mr. Crawford, was commenced before the Commission yesterday, viz:—that of general indebtedness and of borrowing money from subordinates. Several Marwaris deposed to lending large sums to Mr. Crawford varying from Rs. 50 to Rs. 20,000. Hammantrio received commission on the interest of some of these sums.

—Mrs. Harrison, the wife of the President-elect of the United States, is the daughter of Dr. John W. Scott, who was a Professor of Miami University of Oxford, Ohio, where Mrs. Harrison was born. She was a student at the Miami Ladies' Seminary while Mr. Harrison was attending the college of which her father was the principal. They became acquainted at that time, and immediately on his graduating from the University they married. Mr. Harrison being 20 years of age and Mrs. Harrison a few months younger. The future "Lady of the White House" is a great reader, a Sunday school teacher, and a member of many church and literary societies, and takes painting lessons.

—An English contemporary says: The climate of these islands is a standing puzzle. Some weeks ago we had sharp frosts night and morning. Now, within less than a month of Christmas, primroses are in blossom in the woods and copses of Kent, and considerable quantities of the flower are being sold in the streets at a penny a bunch.

—There are forty-nine synagogues in New York, and a larger Jewish population than in Jerusalem.

—In his speech at the opening the German Parliament on Saturday, the young Emperor repeated the assurances which he gave in his first speech from the Throne after the Emperor Frederick's death—that he never will be the one to begin war. He added that the principal object of his visits to the German Courts and to those of Austria and Italy was to come to an agreement as to the best means for maintaining peace.

—The London Baptist Association has fallen in with a plan of the Baptist Union to hold a ten days' mission throughout the metropolis during the first and second weeks in February. Among those who have agreed to take part in the proceedings are the Revs. Dr. Culross, Richard Glover, and Charles Williams.

—The London police have been instructed when arresting persons who have committed crime while drunk, to discover as far as possible the places where these persons secured their liquor and arrest the proprietors of them as sharers in the crimes.

—The United States Supreme Court has given another decision regarding the Iowa prohibition law. This decision sustains the law in forbidding the manufacture of liquors for export from the State, and also declares constitutional the absolute prohibition of the manufacturing of liquors for sale for any purpose whatever.

—Information was received at Q. Enstow on Nov. 27 of the ship *Edward*, from Havre, c

with a cargo of iron ore, whose captain reported that the vessel encountered a terrible electrical storm in the Atlantic on the night of the 31st ult., lasting for several hours. The vessel was continuously enveloped in lightning, which prostrated on the deck eleven seamen, and deprived them of sight for nearly half a day. The second officer and the boatswain were also dashed to the deck, and received serious injury, and the former was speechless for five hours. Three balls of fire exploded with a tremendous report over the main rigging, scattering flaming fragments over the ship, and driving the remaining members of the crew in terror into the fore-castle. From 3 A.M. until 7 P.M. the captain and mate were the only persons on board capable of doing any work, and on them devolved the task of keeping the vessel before the easterly gale. The captain states that the storm was the most terrible he ever witnessed, and he adds that no doubt the iron ore with which the *Edward* was laden acted as a magnet to attract the lightning.

THURSDAY, DECEMBER 20.

—The P. & O. S. N. Company's s.s. *Assam*, with the outward English mails of the 7th instant, left Aden for Bombay at 6 p. m. on Tuesday; and the s.s. *Carthage*, for Colombo and Australia, left at 7 p. m. the same day.

—The home papers received by the last mail report that a great storm has been raging on the Atlantic seaboard, and has caused immense loss to shipping. More than fifty vessels have been sunk or wrecked on the coasts of New England, New Jersey, and Virginia, and the loss of forty-five lives, is reported. Several wrecks have also occurred on the lakes.

—Messrs. Donald Currie and Co.'s Castle packet *Grantully Castle*, which arrived at Plymouth at 6.9 A.M. on Nov. 26, left Cape Town at 5 P.M. on Nov. 7, and reached Lisbon at 6 P.M. on Nov. 22, whence she proceeded at 12.30 on the 23rd for Plymouth. The entire passage from South Africa to England has thus been performed in 17 days, 13 hours, 11 minutes, the net steaming time, exclusive of stoppages being only 17 days, five hours, four minutes, exceeding a recent passage which was noted as the best in a record of remarkably uniform rapid steaming.

—The new road from Askabad on the Persian frontier was opened for traffic Nov. 22. The Persian authorities have undertaken to continue the road as far as Meshed; but the work has not yet been carried out. Great advantages to commerce are anticipated from the new route.

—The three sons of the Emperor of Brazil have created a literary pastime of their own by editing, composing, and printing a little journal which they call *The Imperial Mail*. It is anti-slavery in its ideas. The respective ages of these apostles of freedom are twelve, ten, and seven.

—A sad occurrence has just come to light, writes the American correspondent of the *Christian*.—the consecrating of a Buddhist temple, in New York City. This temple, which makes no pretensions as an edifice, is located on Nassau-street. It is concealed from the curiosity and access of the "profane," by a shop, or office in front, through which the initiated must pass to enter the sacred shrine. This is said to be duly equipped with an idol, with rare mystic paintings, and with a sacred oracular crystal. The walls of the temple are enriched with twenty-five memorial shields, each bearing some legend in Sanscrit, these being donated by the twenty-five Theosophical Societies of the United States. It is no Chinese joss house, but a high-toned sacred resort, where the cultured in occult religion meet at stated times each month for worship, meditation, and training "in the mysteries." And this in an age of Christian missions! in a land of Christian Government! in a city of

Christian energy! Alas! we seem to receive it as *only another wonder*, and offer no protest.

FRIDAY, DECEMBER 21.

—On Wednesday night, Lord Reay left Bombay on a tour through the Southern Maratha country, intending to spend Christmas at the Gersappa Falls, and combining work with pleasure in his further movements in Karwar, Honawar, Siddapur, Sirsi, Dharwar, Marmagao, &c., inspecting the railway works in course of construction and receiving addresses and deputations on the way.

—The Director-General of Railways, will shortly inspect the Indian Midland Railway. The Government of India is not likely to raise any objection to the opening of the line on 1st January. This line when complete will connect Bombay with Cawnpore, much more directly than either of the present routes.

—The Crawford Commission is adjourned till Wednesday 26th.

—The rate of exchange to-day is 1.45 16d

—The total number of deaths registered in Bombay during the week ending Tuesday, 18th Dec., 1888, was 480, being 48 more than the preceding week and 93 more than the week ending the 12th Nov., 1887; 58 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 22; Brahmans, 15; Lingayets, none; Bhattias, 7; Hindoos of other castes, 234; Hindoo out-castes, 42; Mussulmans, 102; Parsees, 26; Jews, none; Native Christians, 24; Eurasians 2; Europeans, 6; while the rate of mortality per 1,000 of the population was 26.24. There were 121 deaths from remittent fever, being 21 more than the last week and 40 more than the corresponding week of last year. There were 9 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 1. The deaths from diseases of the respiratory system, diarrhoea, and dysentery were 81, 16, and 23 last week, against 79, 16, and 9, respectively, in the corresponding week in last year. During the week 349 births were reported in the different districts.

TELEGRAPHIC NEWS.

London, December 12th: The new Russian loan of twenty millions sterling has been twice covered in Paris. Very little has been subscribed elsewhere.—A million in gold is coming from Russia.—Messrs. Doulton and Co.'s famous pottery works at Lambeth have been almost totally destroyed by fire.

Rome, 13th: The report submitted by Monsignor Persico, the special Papal Commissioner in Ireland, states that while condemning boycotting and other features of the agitation in that country, he is of opinion that there can be no peace for Ireland until the political aspirations of the people are satisfied.

London, 14th: It has been resolved to present the freedom of the City of London to the Marquis of Dufferin and Earl of Ava on his return to England in recognition of his services while Viceroy of India.—Two military aeronauts have started for Suakin with parachutes.—The *Standard* publishes a telegram stating that General Grenfell has received a letter from Osman Digna, in which he informs him that Emin Pasha's troops have mutinied, and delivered him and a white traveller, who is believed to be Stanley, over to the Mahdi.—A Conference of the Bi-metallic League has been held, at which many members of the House of Commons, Agents of the Colonies, and many representatives from the different commercial and farming centres were present.

The letter from Osman Digna to General Grenfell contains the details of the surrender of the Equatorial Province to the Mahdists

and the capture of Emin Pasha and the White Traveller by Lado the Dervish leader. Osman also encloses a letter from Lado, which gives the date of Emin's surrender as October 10. A letter is also enclosed which was taken from the White Traveller, and is apparently a copy of a letter which the Khedive gave to Stanley for Emin Pasha in October, 1887.

Paris, 14th: Count de Lesseps has announced the failure of the Panama lottery, and says that his sole hope now in raising funds for the completion of the Canal is with the French Government.

London, 15th: General Grenfell recognizes the letter enclosed by Osman Digna, which he says he himself drafted.

16th: In the House of Commons Mr. Goschen, replying to a question, said the Government would do their utmost to ascertain whether there was any truth in the statements made in Osman Digna's letter to General Grenfell, and whether, if true there was any hope of negotiating for the release of the captives.—The Parnell Commission has adjourned until January the 15th, when Mr. William O'Brien will have to answer a charge of contempt of Court in publishing an article in the *United Ireland* calculated to intimidate the witnesses examined by the Commission.

17th: According to Osman Digna's letter, Lado, the Mahdi's lieutenant, declares that the white traveller is none other than Stanley, and that Emin's men delivered Emin and Stanley to the Mahdists with fetters on them.

St. Petersburg, 17th: The statement made that Russia had sent a threatening Note to Persia is untrue. Russia is resolved to avoid complications in the East and also to avoid a conflict with England.

London, 17th: MIDNIGHT.—In the House of Commons to night, a debate took place respecting Osman Digna's letter and the situation at Suakin. Mr. John Morley urged the Government to stop the operations at Suakin and open negotiations with the rebels, in order to avoid exasperating the Mahdi while Emin Pasha and Mr. Stanley were his prisoners. Sir James Fergusson in reply said he regarded the proposal to retire in the presence of the insolent besiegers of Suakin as a most unworthy one. Osman Digna's letter, he said, was probably a clever ruse, as it was impossible for the messengers who brought the news to Osman to have covered the distance in the time mentioned. The sole object of the expedition was to defend Suakin, which the Government considered important to Egypt. Sir James said it would be futile to attempt negotiating at present, but he hoped ultimately to resume friendly relations with the tribesmen. The House eventually approved the policy of the Government by a majority of eighty-nine votes.

London, 19th: The Honourable Artillery Company of London has been disarmed owing to its refusal to submit to the Volunteer Act. The principal officers have resigned.

Suakin, 20th: General Grenfell, with a combined force of four thousand men, this morning attacked and stormed the rebel redoubts. His loss was slight, but the enemy lost over one thousand men. They were completely routed, and their works are now in the occupation of the British troops.

BOWEN MEMORIAL.

The Publication of the further list of subscriptions to the Bowen Memorial Fund is unavoidably postponed until next week.

Agents and canvassers wanted for *The Bombay Guardian*. Apply to the manager.

Communications intended for the next issue of the *Guardian* should reach the Manager not later than nine a. m. on Friday.

MR. W. S. CAINE, M. P.

ALCOHOL AND OPIUM.

It is extraordinary how interested some people become in the drink-question or the opium-question when some straight hard-bitter attacks these matters. Up to that time they will have been quite quiescent, not lifting their little finger to help, but now they are quite experts on the question, and beg and entreat the hard-bitter to listen to their superior wisdom. "Do not be so fanatical, my dear Sir!" "really I can show you a much better way," &c., &c. A person of this sort, has been writing in the *Times of India*. He has been *hath jor ke arz ki* to Mr. Caine, asking him to "continue his crusade in England, where it is very much more needed than in India." We have several times already pointed out that England is a drinking nation being made sober, but India is a nation of sober people being, by the action of Government, made drunkards. The writer descants on opium eating, describing its dreadful effects, and then says that it is a "necessity of the climate" in many parts of India. He says that in cold climates and hot ones men are "driven" and "forced" by the malaria of one and the cold of the other to use either "whisky, vodka, toddy, and mowra, or opium, ganga and haschish and bhang," so that all these abominable poisons are really good creatures of God provided for the purpose of counteracting the evil effects of the climate which He has created! Speaking of cold climates, it is now a fact beyond all controversy that alcoholic drink does not "keep out the cold" as many once foolishly imagined. In the last and most unsuccessful of the Arctic expeditions, in which this fact was disregarded, and large quantities of spirits were taken, the only man who escaped scurvy and frostbite was the only teetotaler on board who was, curiously enough, named Adam Ayles.

Then how ridiculous it is to talk of the necessity of opium for any climate, malarious or otherwise! Even this writer has to confess that opium "kills the mind and the intellect and the soul, and renders the body useless." The proper way to rid of malarious fever is to abolish the cause of the malaria by cultivating and draining the land. The only effect of drugs like opium, haschish and bhang is to sooth the nerves for a short time, at the same time weakening the body and making at less able to resist disease. The writer concludes by the old half-truth and half-lie that it is impossible to make men sober by Act of Parliament. It is a whole-truth that it is possible to tempt men to get *drunk* by legislation, and that is being done everywhere where the Abkari system in being forced on the people of India.

We are almost tired of combatting such silly travesties of sensible argument as the article referred to, but remember that India is not the only country which possesses such casuists as this writer in the *Times of India*. The London *Morning Advertiser*, the organ of the English publicans, in commenting on an attack made by a prominent politician on the great gin-palaces in the East End of London (where £10,000 is often sunk in establishing one of them in the most wretched districts, making it still more wretched) says that "the writer knows nothing of the absolute blessing to the

wretchedly housed which the establishments he coudemns are." This sort of argument reminds us of Diabolus (the devil) in John Bunyan's "Holy War." When Mansoul let him in to their town, and he had reigned over them for some time, and reduced them to the uttermost wretchedness, he harangued them on the "absolute blessings" of his rule over them. There are Diaboluses now-a-days as then, but we do not want them writing in our newspapers.

M. G.

ANOTHER WORKER REMOVED.

One of the pleasantest memories of my few days spent in Calcutta last February, is that of an interview with Miss Fendall the devoted Superintendent of the Protestant Home for repentant women in that city. As she showed us over the beautiful building and told joyfully of all the way the Lord had led her in its erection, furnishing, and maintenance till now, she made, constant reference to the fact that her work on earth was nearly done. She had received a warning message from the King that she was soon to "come up higher," and although that message had taken the painful form of renewed cancer there was no feeling of regret expressed, only a careful intention to put everything connected with the Home on as satisfactory a footing for her successor as possible. It was, therefore, without surprise that I heard of her death, which took place on December 4th at her residence in the Doremus House for Missionaries, Calcutta. Only a few days was she laid aside from active work, although she had been gradually failing for many months. The messenger came gently at last, so gently, that those who were with her scarcely knew she was gone. Her loss was deeply deplored by her proteges for whom her last strength was expended, and they knew it.

It was Miss Fendall's earnest prayer and desire that every woman who came under her care might be saved for eternity, and not only that she should be reformed to live a virtuous life in this world. With this earnest desire pervading every item of the work it is not surprising that she saw much fruit, and as she judged Him faithful who promised, she believed for much fruit that she did not see.

For some time after the Home came into her hands she was impressed with the need of a suitable building in which to carry on the work. The money came in slowly, she worked hard and held a bazaar to raise funds. Still she had not nearly enough. She was about to hold a second bazaar when a Christian friend asked her if she thought bazaars were honouring to God; he felt strongly that they were institutions which dishonoured God. She prayed that she might be prevented from having the bazaar if it was against the will of God. She had made many preparations for it and invested money in goods for sale. What about this money which was sunk if she drew back now? Then the answer of the prophet to Amaziah flashed into her mind, "The Lord is able to give thee much more than this." When the day came for the decision to be definitely made, she was taken ill with typhoid fever. She was given up by the doctors, but the Lord raised her

up, and soon after the Lt-Governor gave her the land on which the Home now stands, a much better and larger piece than she could have hoped to buy. All through the building of the Home, God honoured the faith of this faithful servant and gave according to the day's need, and guided her step by step. The Home is a stately building. A fine flight of steps leads up to the door. The dining room is before you as you enter, opposite the hall door a long wide passage runs out of the dining room, with dormitories and work-rooms on either side. Over the arched entrance to this passage the Scripture is inscribed which was Miss Fendall's stronghold all through, "Commit thy way unto the Lord, trust also in Him, and He will bring it to pass."

Miss Fendall's first object having always been the salvation of the women, she has spent her Sundays entirely in the Home, foregoing the privilege of public worship that she might make the day a bright and hallowed occasion to the women under her care. Miss Fendall also gave a good deal of administrative ability to the task of making the Home pay its way as far as possible by the industry of its inmates. The excellence of their fine needlework was shown in dainty babylinen, and under-clothing of all sorts. An efficient work matron superintended this, and an experienced dressmaker was also employed. In the large and airy basement extensive chutnee and jelly making operations were carried on.

Miss Fendall had just purchased a small adjoining house for a residence for her successor. She had it altered and repaired, but did not live to find the successor she wished. Her ideal was a lady like herself of independent means and experience in Christian work. She commissioned me to make this known. It is singular that she died just at the time that my much delayed article on *Rescue work in India* appeared in the London *Christian*, in which her work and its needs was mentioned. The Calcutta papers say that the trustees of the Home have asked Miss Mary E. Leslie, Miss Fendall's life-long friend, to accept the responsibility. None could be better fitted than Miss Leslie. She herself says in writing a sketch of the departed one for the *Indian Witness*: "How much workers are needed in this department of activity few comparatively know. My very last conversation with Miss Fendall was most painful. We talked of things which had come to our knowledge which made our hearts feel like lead. God knows all about these things, and it may be that by taking Miss Fendall to Himself, the attention of people may be directed to this need and many may be led to consecrate themselves to this work. Where sin abounds, grace will much more abound, and we may look forward to mighty manifestations of God's saving power in this city."

HELEN S. DYER.

God has a very special work for each one of His children to do. From the fact of Paul having been a Pharisee of the most atrocious type before his conversion, he was all the more fitted to preach the Gospel of the grace of God, of salvation by faith and not by works. Just so with every other child of God on the face of the earth.

INTERNATIONAL BIBLE STUDY.

By REV. J. E. SCOTT, PH.D.

FOURTH QUARTER. LESSON XIII.

Sunday, December 30.

REVIEW: JOSHUA AND JUDGES.

Temperance Lesson: Num. vi: 1-4.

I. INTRODUCTORY.

1. *Golden Text*: Luke I: 15.2. *Home Readings*:-

- M. Crossing the Jordan Josh. iii: 9-17.
 Th. Christmas Day Matt. ii: 1-12.
 W. The Fall of Jericho Josh. vi: 12-20.
 Th. Caleb's Inheritance Josh. xiv: 5-15.
 B. The Covenant Renewed. Josh. xxiv: 14-22.
 S. Gideon's Army Judg. vii: 15-23.
 S. Ruth's Choice Ruth. i: 16-22.

3. *Memory Verses*: Verse 3.

II. HISTORICAL.

The twelve lessons of this quarter have been full of life and interest. The leaders of those times were remarkable, not only for their wisdom but for their dash and daring. Joshua, and Caleb, and Deborah and Samson were leaders of great force of character. Joshua was commissioned from on high, (Josh. i: 1-9), and crossed the Jordan under divine guidance (iii: 5-17), and set up the memorial stones to commemorate and witness the fact of the presence of the living God, (iv: 10-24). It was because of faith in God and obedience to Him that Jericho fell, (vi: 1-16), and because of disobedience and unbelief that they were defeated at Ai, (vii: 1-12). Caleb's reward was the result of his faith and consecration, (xiv: 5-15). And because of the disinterested bravery and help of the two-and-a-half tribes they were sent back with honour to their possessions, (xxi: 43-45; xxii: 1-9), and all the tribes, under the guidance of their venerable leader, renewed their covenant, (xxiv: 19-28). The Judges were sent to deliver Judges ii: 11-23, among whom was the fearless Gideon, (vi: 1-8), and the mighty Samson, (xvi: 21-31). Ruth becomes the ancestor of our Lord, (Ruth i: 16-22) and the quarter closes with the chosen people firmly established in Canaan, the land of promise. No one can study these lessons without catching new inspiration for Christian work. Conquest and triumph is in the air. These mighty men of God are a help to us. There are lands of promise for us to conquer. Let us go up and possess them and drive out all the foes which would hinder and obstruct or in any way "frustrate the grace of God."

At the close of these lessons, and which may be taken in place of the Review, is a Temperance Lesson. It shows how this same people, who, under the blessing of God and the guidance of such great and worthy earthly leaders as Caleb, and Joshua, and Gideon and Deborah, conquered the land, were pledged to self control, and abstinence, and self conquest, without which they could never have gained the victories they did. No one who has not learned to conquer himself, his own tempers, and passions, and appetites, and bad habits, can ever expect to gain great victories over others. Although the Temperance lesson has no historical connection with the other lessons yet it has a very close and intimate moral and spiritual connection. Without the conquest of ourselves we cannot expect to conquer others.

III. EXEGETICAL.

1. *The Lord speaks unto Moses*.—This shows that this temperance society was sanctioned by the Lord. It would be well if all such societies organized with a view to drive intemperance from the land were organized and conducted under such high sanction.

2. *When either man or woman*.—Under the Mosaic economy the rights of women were highly respected. The duties and privileges and blessings of this sacred order could be shared by both men and women. *Shall separate themselves to vow a vow*—Or, as it might be more literally rendered—*shall make themselves Nazarites in solemnly vowing*. A *Nazarite*.—That is *one separated*. These people vowed to abstain from certain things for a longer or shorter period. They *separated themselves* from all that they were forbidden to do. They separated themselves, for instance, from all intoxicants, and from dead bodies, and from extravagant living. They never cut their hair nor touched a razor to their heads and were zealous and faithful in all religious observances. Among the Judges of Israel, Samson was a celebrated Nazarite, chosen to be one before his birth, as we read in Judges xiii: 5 "No razor shall come on his head; for the child shall be a Nazarite unto God from the womb." Paul, perhaps, took the vows of this order when he visited Jerusalem the last time. (Acts xxi: 23-26.)

To separate themselves unto the Lord—The Nazarites were *peculiarly the Lord's*. It was a religious order. It was based upon the covenant established between God and His people, and those who joined were under a solemn vow to Him, and, like Paul, were "separated unto the Gospel of God." (Rom. i: 1.)

3. *He shall separate himself from wine and strong drink*.—As sacred teachers they were required to be temperate. John the Baptist is an illustrious example of such abstinence. It was said of him before his birth; "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb." (Luke i: 15.) He was a typical Nazarite, in conduct, at least. *Vinegar*.—Even the milder form of wine was forbidden. *Nor Eat*.—There was to be total abstinence. They were to go to the furthest extreme because of the great harm resulting from the use of intoxicating liquors.

4. *Nothing that is made of the Vine tree*.—Moses was directed of the Lord to forbid to abstainers the use of the fruit of the vine in any form. The *double pledge* was unknown *from the kernels even to the husks*.—The sour drink sometimes made from the stones and the cakes made from the husks were alike forbidden. Such is the importance of total abstinence in the sight of the Lord that the smallest details and the most definite instructions are given.

IV. DOCTRINAL.

1. *The Lord is on the side of total abstinence*. He drafted the rules for one of the best total abstinence societies that ever existed.

2. Complete devotion to the Lord is a *sine qua non* in Christian life. We must be *Nazarites*—*separatists*—*come-outers*—if we would successfully serve Him. There is no place for a half-hearted soul in His service. (II Cor. vi: 17.)

3. True devotion to God affects our eating and drinking and all that we do.—See I Cor. x: 31; Rom. xiv: 21; I Cor. viii: 13.

V. HOMILETICAL.

1. Devotion and drink cannot associate. If a man wants to be holy he must give up the wine cup, and that entirely.

2. Moderate drinking for Ministers is absurd. It shows great weakness and great wickedness also, when the wretchedness and woes caused by the cup are considered.

3. This lesson might cover all *sinful indulgences* and bad habits. Total abstinence for the good of others is a grand thing, and a modern idea in its wider bearings. The reign of love and benevolence demands self control.

WORLDLY COMPANIONSHIP.

Writing over the signature of "OUT AND OUT" a correspondent sends us a long letter protesting against Christians associating with the world in amusements and social intercourse. He asks:-

How can a spiritually-minded Christian play for hours together with ungodly persons when he knows that all around him, souls for whom Jesus has died are going down to eternal death, and in the face of his Master's command to preach the Gospel to every creature, and yet retain the favour of God? Is this "redeeming the time?" Eph. 5. 16. I Cor. 10. 31, "Whether therefore ye eat or drink, or *whatsoever* ye do, do all to the glory of God;" and again, Col. 3. 17, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him?" are the rules by which we must govern our lives. The question then arises, "Can a Christian spend hours at a time in boon companionship with ungodly rebels against God, to the glory of God, and in the name of the Lord Jesus?" Is there no better occupation for him? Would it not be better to be working for Jesus, distributing tracts, preaching the Gospel, visiting the sick and afflicted, seeking in every way to win souls to Christ? If so, then "to him that knoweth to do good, and doeth it not, to him it is sin."

O, let us beware of that specious lie of the devil's that we shall win souls to Jesus by associating with them in their worldliness. We shall not do so; but our own experience will be dampened, and all our spiritual power and joy lost, by such a course. "Ye adulterers and adulteresses (spiritually), know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Jas. 4. 4. "If any man will live godly in Christ Jesus he shall suffer persecution"; so that the Christian who is living on terms of friendship with the world occupies a very dangerous position.

As regards Christians having no lot nor part with the worldly in things unequivocally sinful we are all, of course, agreed. But it must be borne in mind that sin has a very different meaning to Christians and to the unsaved. For a child of God, to waste time is sin; to indulge in any filthy habit, such as smoking, is sin; foolish talking and jesting is sin, (and how much of this we take part in or listen to when we associate with the unsaved!); spending our time in a way other than that which we, to the best of our ability, think will bring the highest glory to God is sin.

The lowering of the standard of Christian living by allowing God's children to mingle freely with the world in so many vain and unspiritual amusements will never build up a sturdy, deeply spiritual, full of the Holy Ghost race of saints.

Allow young converts such laxity and the majority will probably backslide, and the remainder will become uncertain, weak, carnally-minded professors of religion, always trying how close they can shave to the world without (as they think) losing their own souls.

God forbid that we should have such a church of Christ in India! Here, perhaps, more than in most places, we need to make an uncompromising stand for an utterly separate from sinners, spiritually muscular Christianity that will lift high the cross of Jesus in all places.

Why is India filled to-day with backsliders? One great reason is, doubtless, a lack of deep-searching dealing with them at the time of conversion; and another is the failure to build them up in that "holiness without which no man shall see the Lord." And how can we be holy and yet live like an unholy world?

Bombay Church Directory.

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club).—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 7 a. m.

Grant Road Mission—Rev. W. W. Bruere Pastor. Tamil service at 7-30 a. m. Sabbath School at 3 p. m. and Marathi service at 4 p. m.

MAZAGON—Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, Superintendent.

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto. at 7. Gujarati.

Khetwadi Back Road, ditto at 7. Marathi. Chinchpoojy ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at the Home of Hope Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian.

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SATURDAY, DECEMBER 22ND, 1888.

NOTES AND COMMENTS.

"For unto you is born this day in the City of David a Saviour, which is Christ the Lord."

While the return of Christmas forcibly recalls to Christian hearts thoughts of joy and gratitude at the greatness, blessedness, and completeness of the Salvation which has been wrought out for them, it forcibly recalls also in a land like this the duty of manifesting that gratitude by unceasing endeavours, in dependence upon Divine power, to bring others to know that Saviour whom we have found so precious, and that Salvation which has chased the darkness out of our lives, and filled them with light and joy. Go! bless us all this Christmastide with more power and therefore more joy in His service!

The week of prayer for the New Year, 1889, is fixed by the Evangelical Alliance, for Jan. 6—13. The suggested programme and subjects for prayer are as follows:—Sunday—Sermons. Monday—Thanksgiving and confession. Tuesday—The Holy Spirit in the Church. Wednesday—Families and Schools. Thursday—Home Missions and Social Reform. Friday—Missions to Israel, to Moslems, and to the Heathen. Saturday—For the outpouring of the Holy Spirit upon the Nations. If this week of prayer be followed by a year of practice, the weakness of man laying hold of the strength of God, to do and dare mighty things for Him, 1889 will be indeed a year to be remembered in the annals of the Christian Church.

The address of Dr. Thoburn at the meeting at Bombay last Monday evening to welcome time as the first Bishop of the Methodist Episcopal Church in India, was well-adapted to dispel the fears of those friends of evangelical Christianity who were concerned lest this appointment of a Bishop should add an element of ecclesiasticism to the M. E. Church in this land that would be an injury to its spirituality. Bishop Thoburn made it clear that his thoughts were occupied with the work to be done, and not with the office to be filled. He will be not the less a Methodist minister because he has received the designation of Bishop. The choice of Dr. Thoburn as the chief overseer of the M. E. Church in India is certainly a happy one; and outside the borders of that Church there are thousands of the Lord's people who will fervently pray for a continual blessing upon him and it.

The presence of the Rev. H. C. Squires and the Rev. J. M. Macdonald was a pleasant feature of the meeting to welcome Bishop Thoburn. These gentlemen represent the best work of the Church of England in India. The brief speech and the prayer by Mr. Squires were felt to be exceedingly appropriate to the occasion, and indicative of the substantial unity and brotherhood of the various sections of Christ's Church upon earth.

A paragraph in a letter which appeared in our correspondence columns on the 8th inst., seems to have been differently interpreted by different readers. The writer of the letter spoke of "Native Christians" so-called who have accepted Christianity as a system with the rest of their education, but who show not the slightest evidences of the new birth in Christ, and to whom the words 'conversion' and 'salvation' in their practical sense are empty meaningless terms—their one aim being apparently a good Government situation; no love to Christ; no devotion to God; no self-sacrifice for Him." In passing the letter in question for the press, we understood that sentence, taken in connection with its context, to refer to certain individuals only, and certainly not to Native Christians as a whole. We find, however, that some esteemed Native brethren have interpreted it as intended to include the whole Native Church, and that the feelings of several have been wounded in consequence. We much regret this. Some of our Native brethren it is a privilege to know, and they are justly held in high estimation by those who can appreciate genuine spirituality of character. One Native brother writes of a "highly honoured member of our community who was offered a bribe of four lakhs of rupees, to recant his faith in Christ, but that gentleman poured contempt on the riches of this world for the love of Christ." He also says, alluding to Bombay, "there are some young women and young men among us who are effectively and usefully engaged in the work of extending the kingdom of God without receiving an anna from any Society." We pray that such bright examples may be largely multiplied.

The corrupt condition of Anglo-Indian society is being illustrated afresh by the comments which are being made upon the Patna case by the Anglo-Indian secular newspaper press, including, of course, the Government organs. It is assumed by the writers in these papers that an Indian girl is of no consequence. That is an intelligible position for persons living in adultery with Native girls who were sold into a life of infamy before they had reached years of judgment. But the warped judgment of adulterers does not alter the fact that an Indian girl is intrinsically of as much value as a daughter of the late or the present Viceroy.

Some of the few editors of Native newspapers who have fallen into the latest trap laid for them by Sir John Gorst, Under Secretary of State of India, are now doubtless sadder and wiser men. That politician, whose career has been notorious for want

of principle, appealed to their religious feelings, and represented the Patna case as a contest, between Hinduism and Christianity for the possession of a girl. In the light of the fuller facts in their possession they have now found out the falsehood of that representation. The girl who has been sold for immoral purposes is a Christian, it is true; but the essence of the case lies not in the girl's religion, but in the fact that a magistrate has legalized the sale of a girl against her will and protests, to a life of infamy. Have these Native editors forgotten that in the early months of this year, the Editor of this paper, after five thousand miles of travel and investigation in India, made England ring with the tale of the wrongs of Indian girls under the C. D. Act? He did not espouse the cause of Christian girls only, but of the rights of all Indian women. The essence of the case is the same now. No girl or woman ought to be sold like a brute beast into moral and physical ruin against her will, or before she has arrived at an age of discretion. There is no manhood in a man, whether Native or European, who consents to a traffic and slavery such as that.

The *Indian Spectator*, after speaking in indignant derision of the answer given by Sir John Gorst to Professor Stuart, makes some remarks which those who are appealing to the British public to aid them to secure a larger share in the Government of India will do well to thoughtfully consider. It says—

Our Hindu countrymen, too, have a lesson to learn from this incident. To be satisfied with such excuses would be scandalous in the extreme. Would it not be a libel upon Hindu religion and Hindu society to imply that what was done by the mother of that girl at Patna, and the man to whom she was made over, is approved by the community generally? If they approve of the transaction, expressly or tacitly, they forfeit every claim to honest citizenship. Surely there is a higher law than the law of the Indian Courts or of the India Office. It is for the enlightened amongst the people to invoke that higher law.

Let no one suppose that this Patna case is going to drop out of sight. The public indignation in reference to it, especially in Great Britain, will not subside, but increase with every day's delay in doing justice to the wronged girl, and in meeting out suitable punishment to the magistrate who has prostituted his authority. On our part there will be no compromise and no surrender. The Viceroy can settle this matter to-morrow. But if he and his advisers consider it desirable that agitation over a case like this should go on, that is their affair. Demoralized European newspaper writers and officials may indulge in ridicule; but God is not mocked. Indian girls have rights in His sight. All history has been written in vain if it cannot teach us that He will be avenged upon the cold-blooded oppressors of the poor and weak, and especially upon those who sin in the light that shines from an open Bible.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?"

THE GENTLENESS OF CHRIST.

NOT THE WEAKNESS OF COMPROMISE WITH SIN.

There is a notion abroad that sinners, especially if they are wealthy and powerful are not to be rebuked by Christ's people. "The wrath of the Lamb" before whom "the kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men and every bondman, and every free man," who were in rebellion against God "hid themselves in the dens and in the rocks of the mountains"—all this aspect of Christ's character is forgotten by those who put such a false construction on Christ's life and teachings.

Dr. Radisill, the Presiding Elder of the Madras District of the M. E. South India Conference preached upon this subject last Sunday evening at Grant Road Church, Bombay. Speaking from the passage in the Psalms of David, "Thy gentleness hath made me great," he said that the deepest emotions of the soul, of joy, gladness, grief, denunciation of sin, hatred of iniquity, and love of righteousness were all to be found in the Psalms. One of the chief elements in the Christian life is gentleness, but not the

FEEBLE IMITATION OF GENTLENESS,

without backbone. This was not the character of the man who wrote the words "Thy gentleness hath made me great." When a lad he slew the lion and the bear, in protecting the flock entrusted to his care; and when a youth he went up against Goliath with the words, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" Mr. Spurgeon said once when passing an advertisement, "Wanted Twenty tons of bones," Yes!

MOSTLY BACKBONES!

Backbone is wanted for Christian experience. The wicked magistrate who worse than murders the fatherless, the villain scattering impure literature, the men scattering ruin through the villages of this land with their liquid poison, should be met with God's own words of wrath upon these subjects. The gentleness of Christ never showed itself in compromise with rebellion against God. When He was Himself insulted, when He was crowned with thorns, buffeted and spit upon, He was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth," but when

THE CLAIMS OF GOD

were traversed, He was then the Lion of the tribe of Judah and drove the money changers out of the Temple with a scourge of small cords, denounced the Pharisees, and said to Herod, "go tell that fox." This was "the meekness and gentleness of Christ" that Paul spoke of. Christ yielded, but never to sin. Christ's yielding was "O my Father, if this cup may not pass from me, except I drink it, thy will be done." We should be like the "Lion of the tribe of Judah" in resisting evil, hating darkness and standing firm for God in the world, and like the "Lamb slain from the foundation of the world" to give up self, and lay down our lives for Christ's sake.

YOUNG INDIA FOR CHRIST.

THE ANNUAL MEETING OF THE INDIAN SUNDAY SCHOOL UNION AT BOMBAY.

The first Sunday School Convention at Bombay held under the auspices of the Indian Sunday School Union, took place from Wednesday to Friday, the 19th to 21st of December. It was attended by Missionaries and Sunday School workers, mostly from the Bombay Presidency.

The first meeting was held at the Free Church, Esplanade, under the chairmanship of Dr. Husband of Ajmere, of the Rajpootana Mission. There were present amongst others, Rev. J. Forgan (F. C. Scotland), Rev. W. E. Robbins (M. E. Church), Dr. Mackiehan, (F. C. Scotland), Chancellor of the Bombay University, Rev. A. B. Wann, (C of S. Mission), Rev. J. E. Abbott (A. M. M.) Rev. E. S. Hume (A. M. M.) Rev. R. M. McOmish (F. C. Mission), Rev. C. Harding (A. M. M. Sholapore), Mr. and Mrs. Sumant Vishnu, (A. M. M.) Mr. and Mrs. Trimbuck Canaran, (A. M. M.) Rev. R. Scott (F. C. M.), Rev. H. C. and Mrs. Stuntz (M. E. Church) and the Rev. Dhanjibhai Nauroji (F. C. Scotland.)

After the Rev. J. E. Abbott had earnestly prayed that not only all missionaries, but all other Christians should engage in this definite work for God, Dr. Husband called upon the Rev. E. S. Hume to give the address of welcome. He was followed by

DR. SCOTT OF BAREILLY

who read an important paper on the condition and prospects of the Indian Sunday School Union. He dwelt upon the intense importance of the period of childhood. There was not a moment of the life of a child that was not trembling with destiny. Ancient paganism and modern heathenism took little account of childhood, but Jesus Christ glorified it and held it up as the highest human type of purity and manhood in the kingdom of heaven. The Jesuitical maxim "give me the first seven years of a child's life and you can have the rest," is one that is well worthy of a higher application. With regard to the Indian Sunday School Union the first meeting was held at Allahabad in 1876, when eight Missionary Societies were represented. The next took place in the year following when delegates from eleven Societies were present. The next place at which the matter was brought forward was at Bangalore in 1879, and in the year following at Allahabad. Another meeting was held in Calcutta in 1882 and the last at Cawnpore in January 1883, at which seven Missionary Societies were represented. In corresponding with missionaries on this subject, he had found much sympathy in many quarters, apathy in some, self-satisfaction with the present state of affairs in others, and reluctance to add to the present missionary machinery in a few. There were

FIFTY MILLIONS OF CHILDREN

in India who might be easily got at by Sunday School work. The Sunday School enterprise and the great revival of Missionary work began at exactly the same time, and they should both go hand in hand. There were 225,000 pupils in Missionary Secular Schools, and only 103,000 in Missionary Sunday Schools, and most of the latter were not the attendants of the Missionary Secular Schools. A Secretary for the Union was wanted, one whose heart was on fire for the work, and could devote his whole time to it.

The Rev. H. C. Stuntz concluded with the earnest prayer that Christians in Bombay should put away all sloth and self-seeking and throw themselves into this work, especially amongst the heathen.

At the afternoon gathering, which was held, at the M. E. Church, Grant Road, in addition to those present in the morning were the Rev. R. A. Hume of the A. M. M. Ahmednagar

Rev. W. A. Bell, M. A., Baptist Church, Byculla, Rev. G. W. Seiler of Kohlapore (U. P. M.), Rev. E. F. Freese (M. E. Church), and the Rev. J. M. Macdonald (C. M. S.)

In opening, the Rev. W. Bell prayed that

THE CHILD-LIKE SPIRIT

should be so fully developed in each Christian in Bombay that the cry Abba, Father! should always come naturally from the heart. He also prayed specially and heartily for the spiritual welfare of the Native Christians.

The Rev. E. S. Hume (A. M. M.), then read a very interesting paper detailing his experiences in Sunday School work amongst the Native population of Bombay, and specially amongst heathens. He contended that there should be arrangement made for the teaching of men as well as boys, and women as well as girls, and that Sunday Schools should include

PUPILS OF ALL AGES.

The purpose of Sunday Schools as he understood it, was the gathering together of young and old for the purpose of Bible study with a view to the conversion of the unconverted and increased knowledge of, and love for, the Word of God. If there were classes for the youth, young man and old man, as there were in his schools, the pernicious idea would be done away with that the Bible was only a book for children. The

CONVERSION OF THE UNCONVERTED

was the one great aim of their work, or it was a hollow work. The Bible must be put first and above all. Nothing is so interesting, so suitable, and so easy to teach as the Word of God. All parts of the Bible should be taught, the whole Book should be taught through. Much of the teaching given at Sabbath Schools is of a very perfunctory character and fails to obtain the conversion of the children. The geography &c. of the Bible is carefully taught but it goes no further in some cases. The way for the teacher to win was to get more spiritual power himself. One great outcome of Sunday School work was the development of young and inexperienced Christians as teachers. If they earnestly aimed at the positive bringing to Christ of the little ones in their classes, it could not fail to have a great reflex action for good on their own character.

Mr. Hume's valuable suggestion about Sunday Schools for all ages is one that has already been very largely carried out in England. The custom is almost universal amongst the Calvinistic Methodists and other bodies in Wales.

WHOLE FAMILIES GO TO SUNDAY SCHOOL,

fathers, mothers and children. There are also some very large Schools on the same plan in various parts of England. The Quakers have 20,000 men and women going to their adult Schools in and around Birmingham alone. And by this means the teacher-difficulty is solved. In one school that we are acquainted with where

SIXTY TEACHERS

are required, there is no difficulty. The young men's or the young women's classes, and the fathers' and mothers' classes, are continually training up teachers for the work. Let India do likewise.

The Rev. T. J. Scott, of Bareilly, then gave some very interesting details of another kind of Sunday School work,—that carried on by the Rev. C. P. Hard, of Jubbalpore and his helpers, in the open-air. This has already been fully described in the pages of the *Bombay Guardian*. Mr. Scott said that all kinds of methods must be used. By Mr. Hard's means they were getting at and instructing the very poorest of the heathen children.

Mr. Hume repeated again the importance of visiting at the houses of the scholars. A discussion then took place upon the various ways of inducing the children to come, in the way of gifts, &c.

Where the Gospel is faithfully preached by those who have the gift of evangelizing children, and the immediate conversion of the children is expected, and in consequence is attained, our experience has been that no other attraction than the Gospel is needed. Take the

GREAT CHILD-EVANGELIST,

the Rev. E. P. Hammond of America, for instance. So far from giving the children anything to induce them to come, he takes up heavy collections from them for Mission-work amongst children in foreign lands. The children flock in thousands to his meetings, and want to come again and again, simply because they have found someone who not only preaches the Gospel to them, but who also believes in the possibility of their accepting it. Mr. Spurgeon has said that the backbone members of his congregation to-day are those who were converted as children during Mr. Hammond's visit to London twenty two years ago. Then again take the case of the skilful child-evangelists who are working in the Salvation Army in England. They not only do not give the children anything, but also take up collections to a considerable amount from them, and sell thirty or forty thousand of their papers to them every week. The children in the Salvation Army in England subscribed

FIFTEEN THOUSAND RUPEES

to its funds in the late Self-Denial week. We know from our own experience that a child of six can thirst as eagerly for the Gospel as any grown-up convicted sinner. Such an one does not require to be paid to hear the Gospel, any more than he does to eat his food when he is hungry.

The Rev. J. M. Macdonald of the C. M. S. then gave a most valuable address on "Preparation for the Sunday School." He said that the passage that every Sunday School teacher in Bombay should have impressed on his and her heart was "Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward Him for the life of thy young children, that faint for hunger in the top of every street." If they did that they would soon be

FILLED WITH POWER.

He then went on to say that of course the first necessity for preparation for the Sunday school was that they should be converted themselves. The work was undertaken from such various motives. He remembered the time when he was teaching in the Sunday School just because he thought a clergyman's son ought to teach, but he had not got the love of God in his own heart, and when that was the case, how could he teach others that which he had not learnt himself? The work of the Sunday School teacher was as responsible as that of a minister. A clergyman once went the rounds of his school and asked each teacher, "What is your aim in teaching?" The first whose class was a model of order, said "My aim is to make my class the greatest possible credit to the school and church." The next was that of an old man whose class was noted for the bright Christian lads which came from it. He said "My aim is the definite conversion of every boy in my class. For that I work and for that I pray." The clergyman replied "Thank God. You are not disappointed." The definite aim of every teacher should be to bring each child to know itself a sinner and Christ as its Saviour. Another necessity was to believe that

ALL CHILDREN NEED SALVATION;

that each one is by nature a child of wrath and needs to be born again, and also to believe that they can be saved. Some professing Christians had no practical belief in either of these facts. With regard to attracting children,

he believed in the Gospel attracting them. He could give many instances of child-believers. If a teacher found that he could not attract, do not resort to questionable means of getting the children in, but let him

GIVE HIMSELF TO PRAYER AND THE POWER

WOULD COME.

The lack was not in the Gospel, but in themselves. Let each member of the class be brought in prayer to God each day.

Mr. J. F. Darling followed with a paper on "The Methods of Teaching." He spoke very highly of the "unconscious tuition when the heart was all aglow with love." This was the most successful method. The children should be encouraged to make enquiries. They should be drawn out. Cultivate the love of the child, but let not the love of the teacher transcend the love of Jesus. Let the teaching be brief,

SHORT, SHARP, AND STRAIGHT TO THE POINT.

The second day's proceedings commenced at the Free Church Esplanade at 7.30 a.m., under the presidency of the Rev. W. E. Robbins. The Rev. T. H. Greig prayed for more workers for Bombay.

* The Rev. A. W. Prantch gave his experience of Mr. Moody's Church in Chicago, where he was converted. They had there a Sunday School of 2,100 attendants, composed of fathers, mothers, and children. There was no difficulty on the teacher-question there. Mr. Sumant Vishnu spoke of the teacher's class in the A. M. M. schools in Bombay. The Rev. A. B. Wann, (C. of S. M.) thought that the holding of an occasional model class would be helpful.

The Rev. C. Harding, of Sholapur, then read an interesting paper on "Singing and Music in the Sunday School." He went over the history of the introduction of Native tunes into Missionary work, collated by heathen pundits. It being afterwards found that vile associations were connected with these tunes they were discarded. All Natives, converted and unconverted, like the Native music and tunes. The spiritual value of the *Kirtan* entirely depended upon the spiritual state of the chief performer. The strong accent of European tunes grated on the native ear, especially in the Marathi district. In one Native Church they had been twelve years learning the tune of "He leadeth me," and had not properly caught it yet. Native tunes and Native poetry was incomparably the best for Native work. Europeans cannot compose this properly. Native Christians must do it. Mr. Harding illustrated the difference between Native and English ideas of music by telling of a Native lady who could play well on the piano and sing English fluently and accurately. She sang a native tune in E Flat, and played the accompaniment on the notes C, G, C. When remonstrated with on its musical inaccuracy, she said that she had been used to that style of music from childhood. Development of the higher styles of music keeps pace with the progress of Christianity. The harmony of their music was a type of the harmony created in the soul by the presence of Christ.

A WORD TO BRAHMOS.

Men get far away when they attempt, by their own unaided reason, to explain the Christ of God. Any one who studies what has been written about Christ by the great philosophers of the day may well marvel at their inconsistencies. They write of Him as the grandest and the meekest of men, the most long-suffering, the most beneficent. They cannot sound His praises too loudly; but they cannot explain Gethsemane—they cannot explain the Cross—how He, the pure and the holy, suffered that darkness, that agony, and was permitted to die that death of shame. *Sinclair Paterson.*

ANNUAL EXHIBITION

OF THE AMERICAN MARATHI MISSION SCHOOL.

That the Scholars in the American Marathi Mission School at Bombay are under careful and efficient teaching, no one could doubt who was present at the Annual "Exhibition" on Saturday last. The exhibition was not of needlework and other handiwork done by the scholars, as that term usually implies, but of the scholars themselves and their attainments in singing and recitation.

The whole programme was gone through most successfully by every one who took part, from the tiny girls and boys who amused the audience with an action song, moving their arms energetically in wind-mill style; to the young men who gave dialogues and declamations in excellent English.

The part songs in English by boys and girls were well rendered, as were also the "Sanskrit Shlokas" given by some of the older scholars, which delighted the audience with their curious ringing music. Not the least attractive part of the programme was the inimitable way in which an action song illustrating the playing of different musical instruments was given by a number of the smaller boys, keeping excellent time as they went rapidly through the piece.

At the end of the programme came the distribution of prizes. A table was brought forward on which dolls, books, work-baskets, writing-cases, &c., &c., were piled up in goodly array, and one by one the children came forward with smiling faces to receive the reward of obedience and good conduct, or of excellence in any particular subject. Before distributing the prizes, the Rev. E. S. Hume read a part of a letter which he had received from Mr. Malabari, in which he offered to found a George Bowen prize of Rs. 4 to be given annually to the child who was most obedient and faithful in every way in the whole school. Mr. Malabari expressed a hope that from that school many George Bowens might be raised up to be a great blessing in this city.

The mention of the name of that faithful and earnest missionary as such a time was opportune. We need to remember that it is only in proportion as it will tend to help on the work of the Lord Jesus Christ and hasten the coming of His Kingdom that the teaching in Mission schools is of any real use. The scholars may leave the school proficient in Euclid, Algebra, and Astronomy, but unless they have learned of Christ their lives will not be more useful in the world, in the truest sense of the word "useful," than that of the poor uneducated Hindu who cannot even read.

There should be missionaries of the George Bowen spirit raised up from such a school as this. It only needs the power of the Holy Spirit to use the talents of those boys as shown in declamation, to make them eloquent preachers of the Word. The same power alone is needed to use the sweet voices of the girls to send the Gospel on the wings of song right down into hardened hearts. The school will be an increasing force for good, as those who are in authority keep always before them the conversion of the children as their first object, and that they should then in their turn be used in the conversion of others. By the high ideal being constantly held before the children, of growing up not to take high positions in this world, but to win souls to Christ, the work of this school will stand throughout eternity.

C. E. A.

"FAITH and reason are like the two compartments of an hour-glass; the one can only be full when the other is empty. That is to say, Faith is at its best when it has nothing of proof or reason to rest upon but grounds its assurance absolutely in the testimony of the Lord; and it is least when it believeth only because of clear demonstration."

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

EDUCATION VERSUS SALVATION.

To the Editor of the "Bombay Guardian."

DEAR SIR.—The Committee of the W. I. N. Christian Union having had their attention called to a letter published in the *Bombay Guardian* of the 8th inst., reflecting severely on certain missionaries and Native Christians, wish to enter their strongest protest against such a communication.

They deeply deplore that men professing themselves not only to be Christians, but friends and advocates of the Christian cause, should allow their feelings to break out into open attacks on the members of the Christian Brotherhood. This is, to say the least, most unseemly and improper. Such a course of conduct is calculated to do immense injury both in the church and the world. It will not only introduce most jarring and unwholesome elements in Christian society, but will also lead unbelievers and heathens to be confirmed in their hostile attitude toward Christianity; and keep back many an inquirer from receiving the truth as it is in Christ. Thus instead of helping the work of the Gospel, it will tend greatly to hinder its progress. Persons who indulge themselves in writing such letters as the one above referred to should remember that thereby they incur a heavy responsibility upon themselves.

The writer of the letter in the last issue of the *Guardian* signed John H. G. fiercely attacks the Editor of a new Christian weekly for what he thinks are the views and opinions on mission economy of the Editor. The Committee have no desire to meddle with this matter. But they take leave to say that in their judgment what the respected Editor has said on the subject is greatly misunderstood and misapplied. Be this, however, as it may, the bitterness of the attack of the writer of the letter is most manifest, and is greatly deplored by sober minded people. Certain other missionaries too are made to feel his wrath, because they work on a line he does not approve. Very little can be said of the wisdom and fairness of such attacks. The writer seems to have overlooked the fact, that in the church of Christ, there are diversities of gifts, ministrations, and operations, but that it is the same God that worketh all in all.

The next class the writer of the letter attacks is composed of men whom he styles, "Native Christians so called." In his charitable judgment these men are only called Christians, but in reality they are not so. And this he states broadly, for he says he "finds not the slightest evidences of the new birth in them;" that they have accepted Christianity merely as a system with the one aim to get Government appointments; that such words as "salvation," and "conversion" are utterly meaningless to them; that "they have no love to Christ, no devotion to God, no self-sacrifice for Him." The meaning of these statements in plain language is, that Native Christians, at least those who are educated among them, are a set of vile hypocrites and impostors. Such is the estimate formed of Native Christians by one who professes to be a heaven-born soul, but who by passing a sweeping, reckless, uncharitable opinion on a body of men of whom he knows next to nothing, shows how far he is from affording evidences of a new birth. How little, if at all, he has that charity, the great fruit of the second birth, which thinketh no evil, beareth all things, believeth all things, hopeth all things. The writer, whoever he may be, is earnestly requested by the Committee either to retract these baseless and

unwarrantable attacks, or to substantiate them. If he is an honourable man, he will do the one or the other.

The Committee forbear to say anything further on the painful subject. They entreat all Christians, especially their Native brethren, to seek to be clothed with the mind and spirit of the Lord Jesus Christ, and to strive to walk in His footsteps. Nothing but this will bring peace and comfort to their souls, and nothing but this will help them to become bright shining lights in the world.

By order of the Committee,
TRIMBUCK CANARAN,
Hon. Secretary.

Bombay, Dec. 11th, 1838.

REPLY TO THE ABOVE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I thank you for having forwarded me Mr. Canaran's letter for explanation on my part. I cannot do better than re-quote the passage in my letter complained of. "It has been perfectly awful to me to converse with 'Native Christians' so called, who have accepted Christianity as a system with the rest of their education, but who show not the slightest evidence of the new birth in Christ, and to whom the words 'conversion' and 'Salvation' in their practical sense are empty, meaningless terms: their one aim being apparently a good Government situation; no love to Christ, no devotion to God; no self-sacrifice for Him. I feel sure that in the coming great spiritual revival in India for which so many of the writers in the *Bombay Guardian* seem to be so earnestly looking, that much of this intellectual accepting of Christianity as a system, instead of Christ as a Saviour, will be swept away."

Sir, I have nothing to retract from this. Mr. Canaran's Committee know as well as I do that there are such in the Native Christian Church exactly as there are in the European Christian Church. It is spiritual cowardice to deny it. Every earnest missionary in India knows the fact. Mr. Robert Spurgeon, the earnest Baptist missionary of Nadaripore, East Bengal, who has had 14 years' experience in India, writes on Nov. 16th last to one of the most widely circulated papers in England, the *London Word and Work*, a paper which like the *Bombay Guardian* speaks out fearlessly on these matters. He says "There are many who have come out of heathenism who come regularly to the Sunday services and think that is enough. But it is not. We long to see them at the feet of Jesus. Will you ask God to bless all who come to us, so that they may do more than forsake dumb idols? Ask that they may serve the living God." It was faithful talk of this sort that led to my salvation, and by God's grace I mean to continue to speak out straight on these lines. Jesus Christ said "ye must be born again." He has not recalled that statement.

God forbid that I should say anything against the Native Christian Church as a whole in India. If I had to choose, I would much rather throw in my lot with the Native brethren than with the European Church. There are many of the brightest examples of self-sacrifice in the Native Christian Church in India that are to be found anywhere on the face of the earth. Some of the Native Christians have come out from large circles of friends and acquaintances, and have passed through such trials and difficulties that only the finding of the "Pearl of great price" could have induced them to part with all they had to obtain it. All honour to such both in heaven and on earth.

There is only one way by which we can continue fruitful in God's service, and that is by continually bringing ourselves and our work to the Light of God, that He may

search us and try us. It is only work that is done by God, and in and through God that is eternal. According to Mr. Dhanjibhai Nauroji there are only 500 Native Christians in Bombay after seventy years of missionary work. There ought to be 500,000. Let us all of us get down low before God, and find out where the stumbling blocks are. "He that doeth truth cometh to the Light, that his deeds may be made manifest, that they are wrought in God." That this may be the case continually is the earnest prayer of the writer, both for himself and the Bombay Native Christian Church.

Yours in the Truth,
JOHN III : 6.

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Domestic Occurrence.

BIRTH.

LYON.—December 13th, at the M. E. Mission House, Hyderabad, Deccan, the wife of the Rev. James Lyon, of a daughter.

—It is an honorable ambition to crave the power of drawing men, if we are intent only on bringing them to Christ. But let us remember that the true centre of gravitation is the cross. "If I be lifted up will draw all men unto me."

—You cannot stay the shell in its flight; after it has left the mortar it goes on to its mark and there explodes, dealing destruction all around. Just as little can you stay the consequences of a sin after it has been committed. You may repent of it, you may be forgiven for it, but still it goes on its deadly and desolating way. It has passed entirely beyond our reach; once done, it cannot be undone.—Wm. M. Taylor.

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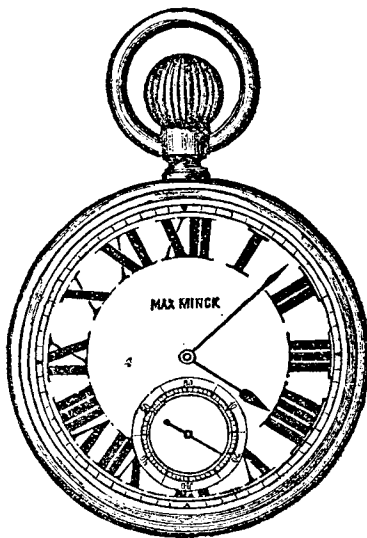
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